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A
S E R M O N

Preached before the
SONS of the CLERGY,
AT THEIR
ANNIVERSARY MEETING,
IN THE
Cathedral Church of St. PAUL,
On THURSDAY, MAY II, 1769.

BY THOMAS PERCY, M. A.
CHAPLAIN to his Grace the Duke of NORTHUMBERLAND,
and RECTOR of WILBYE in Northamptonshire.

Published at the Request of the STEWARDS.

To which is added,
A LIST of the several Amounts arising from the COLLECTIONS
made at the ANNIVERSARY MEETINGS of the SONS of the
CLERGY, since the Year 1721.

L O N D O N :

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MEMORANDUM

Presented to the

SENATE OF THE DISTRICT OF COLUMBIA

IN SENATE, FEBRUARY 11, 1903

REPORT OF THE

COMMISSIONERS OF THE DISTRICT OF COLUMBIA

FOR THE YEAR 1902

AND FOR THE YEAR 1901

AND FOR THE YEAR 1900

AND FOR THE YEAR 1899

AND FOR THE YEAR 1898

AND FOR THE YEAR 1897

AND FOR THE YEAR 1896

AND FOR THE YEAR 1895

AND FOR THE YEAR 1894

T O

The Right Hon^{ble} the LORD MAYOR,
The Right Rev^d the Lord Bishop of LANDAFF,
The Right Hon^{ble} Lord CLIVE,
The Hon^{ble} and Rev^d SHUTE BARRINGTON, LL. D.
The Rev^d THOMAS WILSON, D. D. Dean of CARLISLE,
The Rev^d JOHN MOORE, D. D. Canon of CHRIST CHURCH,
Rev^d GEO. BERKELEY, LL. D. Preben. of CANTERBURY,
PETER CALVERT, LL. D.
JAMES FORD, M. D.
The Rev^d RALPH DRAKE BROCKMAN, B. D.
The Rev^d HENRY WIGLEY, A. M.
STEPHEN LUSHINGTON, Gent.

S T E W A R D S

For the late Feast of the SONS of the CLERGY,

T H I S

D I S C O U R S E

Is, with the greatest Respect,

I N S C R I B E D,

By their most obedient,

and most humble Servant,

THOMAS PERCY.

THE
HONORABLE
MEMBERS OF THE
HOUSE OF COMMONS
IN PARLIAMENT ASSEMBLED
THESE
THINGS
HATH PASSED
THEIR HONORABLE HOUSE
IN PARLIAMENT ASSEMBLED
THE 14TH DAY OF
MAY 1688

IN WITNESS WHEREOF
WE HAVE HEREUNTO
SIGNED OUR HANDS
AND SEALS
THE 14TH DAY OF
MAY 1688

AT THE
CITY OF
WESTMINSTER
IN GREAT
BRITAIN

BY
THE
KING

IN WITNESS WHEREOF
WE HAVE HEREUNTO
SIGNED OUR HANDS
AND SEALS

THE 14TH DAY OF
MAY 1688

AT THE
CITY OF
WESTMINSTER
IN GREAT
BRITAIN

S. JOHN xiii. 35.

BY THIS SHALL ALL MEN KNOW THAT YE
ARE MY DISCIPLES, IF YE HAVE LOVE ONE
TO ANOTHER.

WHOEVER compares the Spirit and Genius of the Christian Religion with that of any other System of Belief and Practice, must perceive its wonderful Superiority over them all, in promoting and inculcating the Duties of Beneficence. As the Sublimity of its Doctrines, the Purity of its Precepts, and the Efficacy of its Sanctions, all concur in manifesting its divine Original; so the Tendency it has to promote the Happiness of Men, by cherishing and diffusing a Spirit of Love and Kindness, plainly prove it to have come from the Author of all Good, and to have been the greatest Blessing ever imparted to the World.

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THESE

THESE are its genuine and darling Principles: To consider all Men as our Brethren *, and to love them as ourselves †: to love even our Enemies ‡; to return Good for Evil ||; and to be unwearied in Well-doing §.

THIS great Law of universal Love, given by our divine Master, was so different from the common selfish Rules of the World, so superior to the partial, narrow Virtues of every other Institution; this great Duty of Mercy and Kindness was, before his Time, so imperfectly known, or so little practised, that it was in Effect a new Revelation, a new Law to Mankind, and required that peculiar and affecting Solemnity, with which the divine Lawgiver published and enforced it. "A new Commandment give I unto you, that ye love one another: As I have loved you, that you also love one another **."

WE see, then, that this Spirit of Love and Kindness was set forth as the great and peculiar Duty of our holy Religion: It was the visible Mark by which the Followers of Christ were always to be known and distinguished in the World: "BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER."

Too seldom does it happen that the Practice of Men corresponds with their Principles: Too seldom do they act
up

* Matt. xxiii. 8. & passim.

† Luke vi. 35.

|| Matt. v. 44.

** John xiii. 34.

† Matt. xix. 19. Rom xiii. 9.

§ Gal. vi. 9. 2 Thess. iii. 13.

up to those Precepts which they acknowledge to be wise, and just and good: And yet, notwithstanding the Imperfection and Frailty of human Conduct; notwithstanding the corrupt Opinions, which too soon obscured the Light of the Gospel; and the corrupt Manners, which disgraced its Precepts; still we may affirm, that the great Duty of universal Benevolence has been more eminently practised among Christians, than among the Followers of any other Institution; that more charitable Establishments have been formed, more Attention shewn to the Wants and Miseries of our Fellow-creatures, and more Care exerted to relieve them; in short, that the Rights of Humanity have been more clearly understood, and its Duties better practised, in Proportion as the Religion of Christ has prevailed in the World; and that its Energy and Influence in promoting a kind, a tender, and benevolent Spirit, have been productive of general and lasting Good.

EVEN amid that Neglect of our holy Religion, which too much characterises the present Times, still the Influence of its mild and benevolent Principles continues to be felt: For that humane Attention to the Wants and Miseries of our Fellow-creatures, and those generous Efforts to remove them, which so eminently distinguish this Age and Country, ought ultimately to be referred to this great Cause. It is owing to the Gospel that the tender and compassionate Virtues are so much better known and practised among us than they ever were, either among the ancient Inhabitants of Greece and Rome, or in any other Nation where the Chris-

tian Religion was not established: And we may challenge the World to produce a single Instance, out of the Christian Pale, like the Meeting of this Day; where a Society of Men from the first Ranks of the Community, are assembled on the noble and disinterested Purpose of collecting, conducting, and managing a Fund for the Relief of the Indigent, the Widow, and the Orphan; and for alleviating those Miseries, which morally speaking, they are exempt from themselves.

IT has been already shewn, that the great Mark by which Christians were always to be distinguished, was the Spirit of Love and Kindness: BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES, IF YE HAVE LOVE ONE TO ANOTHER.

IT will be a Subject very suitable to the Occasion of our present Assembly, to enquire how this Spirit has been exerted in the Christian World, and by a short historical Deduction to show how far the Disciples of Christ have been distinguished in all Ages for Works of Mercy and Charity.

UPON the first Publication of the Gospel, so entirely was every low and selfish Principle extinguished among Christians, that they HAD ALL THINGS IN COMMON. So great was the Piety and Charity of the first Converts, " That
 " the Multitude of them that believed were of one Heart
 " and of one Soul; neither said any of them that aught of
 " the Things which he possessed was his own, but they had
 " all

“ all Things common ; neither was there any among them
 “ that lacked : For as many as were possessed of Lands or
 “ Houses sold them, and brought the Prices of the Things
 “ that were sold, and laid them down at the Apostles Feet,
 “ and Distribution was made to every Man according as
 “ he had Need *.”

A CONSTANT and established Community of Goods, however, neither did, nor was intended to continue among Christians, as an eternal Rule of Duty. This, in many Instances, would be utterly incompatible with human Society, and would prevent the Exertion of many excellent Virtues. The Writings of the Apostles every where abound with innumerable Exhortations to Works of Charity and Beneficence, which plainly prove that Christians were not necessarily required to part with that Property by which they were enabled to be Charitable and Beneficent.—Nor, in Fact, did this Practice of having all Things in common continue long, or spread universally, among the first Christians: For we find very soon in the Acts of the Apostles, that “ the
 “ Disciples” at Antioch “ determined to send Relief to their
 “ Brethren” in Judea, “ EVERY MAN ACCORDING TO HIS
 “ ABILITY †.” And St. Paul, giving Orders to the Churches of Galatia and Corinth, “ concerning the Collections for
 “ the Saints,” directs, “ That upon the first Day of the
 “ Week every one of them should lay by him in Store,
 “ ACCORDING AS GOD HAD PROSPERED HIM ‡.”

BUT

* Acts ii. 44, 45.

† Acts xi. 29.

‡ 1 Cor. xvi. 1, 2.

BUT though an intire Community of Goods, and an absolute Renunciation of Property, were neither required of, nor practised by the first Christians, yet the Spirit of Love and Kindness operated among them in its utmost Extent. One of the earliest Acts of Church Union, when the Apostles began to form themselves and their Converts into a regular Society, was the appointing Deacons, to minister to the Relief of the aged and desolate Widows *. And the Care to alleviate the Distresses of their Brethren became so essential a Part of the primitive Ecclesiastical Establishments, that wherever a Christian Church was gathered, the providing for the Poor became one of the first Objects of their Attention †.

THIS Tendernefs and Care were the more exemplary, as among their Heathen Contemporaries there appears to have been no regular Attention paid to the Wants and Distresses of the lowest Rank of Men. Refined and polished as the Manners of the ancient Greeks and Romans were; notwithstanding the eminent Virtues to which many Individuals among them attained; notwithstanding their distinguished Love of their Country and Fellow-citizens, and the generous Warmth of their private Friendships; all which, one would have thought, tended much to promote the Virtues of Humanity; yet they do not appear ever to have had any regular Provision, or solid Establishment, for the Relief of their Poor: But they were left to the precarious Supplies of accidental Benevolence, or to perish altogether.

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* Acts vi. 1—6. † See CAVE's Primitive Christianity, Part iii. Chap. 2.

WE hear, indeed, among the Ancients, of Largeſſes, given by thoſe whoſe Deſigns wanted the Aid of Popularity; but ſuch Gifts were always, I think, conſidered rather as Bribes than Charities: And ſometimes, when Famine threatened the Public, the Government made ſome general Proviſion for general Diſtreſs *. But of thoſe who are among us termed the Poor, of Individuals that are ſinking under perſonal Miſery, and to whom the Proſperity of the Public is not communicated, as they are without Name and without Poſſeſſion, there is ſo little Mention, that ſuch a Claſs of Men might ſeem to have had no Exiſtence among them, did we not know, that, wherever there is Subordination, the loweſt Rank muſt often be oppreſſed; that, where there is diſtinct Property, ſome muſt be left out in the Diſtribution; and that, where Labour is neceſſary to Subſiſtence, ſome will always be diſabled by Impotence.

FAR different were the Principles and Conduct of the firſt Chriſtians: Firmly perſuaded that all Men were originally equal, and proceeded from one common Deſcent; and regarding this Life as only a ſhort Prelude to Eternity, where all Diſtinctions would ceaſe, and for the Hopes of which the meaneſt were Candidates, they conſidered all Men as their Brethren; and the more helpleſs and diſtreſſed they were, the more they thought them intitled to their Regard. And this they eſteemed an indiſpenſible Duty, which
they

* See on this Subject a little Tract, intitled, An Account of the Care taken in moſt civilized Nations for Relief of the Poor, more particularly in Times of Scarcity and Diſtreſs. By the Rev. Richard Onely, &c. London, printed for R. Davis, 1765, 4to.

they were not at Liberty to neglect, and for the Omission of which they must severely answer. They had besides the Commands and Example of their Divine Master constantly before their Eyes, and being strongly influenced by all those exalted Motives with which the Christian Religion so powerfully urges the Exercise of Charity, they were continually employed in Works of Mercy and Kindness, and in wiping away the Tears of Poverty and Distress *.

“ If any be hungry (says an ancient Father †) let us
 “ give him Food; if naked, let us cloath him; if injured
 “ by a powerful Oppressor, let us rescue him from Violence. Let our Doors stand open to receive the Stranger,
 “ and him that is without a Home. Let us not withhold
 “ our Protection from the Orphan, nor our Assistance from
 “ the Widow. It is a noble Work of Mercy to redeem
 “ Captives ‡; and no less to visit and assist the Sick: And
 for

* See CAVE'S Primitive Christianity, Part iii. Chap. 2.

† LACTANTIUS. Divin. Instit. Epitome, c. 7.

‡ THIS forms a very striking Contrast to the ordinary Practice of the Greeks and Romans in the Treatment of their Slaves, who were no other, for the most Part, than Prisoners taken in War. The shocking Cruelty of the Spartans to the poor Helots is at large described by Plutarch (in Vita LYCURGI) who has likewise, with great Humanity, condemned the Precepts and Practice of Cato the Censor on the same Subject. But whoever would see the inhuman Treatment which this unhappy Class of Men suffered from their Masters in Rome described more distinctly, need only consult HENNEKENIUS's Dissertation De Cura Domesticâ Rom. [apud SALENGR. Nov. Thesaur. Antiquit. Rom. Tom. i. p. 1270, 1271, &c.] It was not unusual for these unfortunate Wretches to put an End to their Miseries by SUICIDE: Which, one may

“ for Strangers and the Poor, in case they die, let them not
 “ want the Shelter of a Grave. These are Offices and
 “ Works of Mercy, which whoever performs offers a true
 “ and acceptable Sacrifice to God ; who is not pleased with
 “ the Blood of Beasts, but with the Charity of Men : Who
 “ in his sovereign Justice will deal by us, as we ourselves
 “ act by others : Who has Mercy on him whom he sees
 “ merciful, and will shut his Ears against him who hath
 “ no Pity.”

SUCH were the generous and exalted Sentiments of the first Christians, and such the Exhortations poured forth by their Preachers. Nor were these Exhortations without Effect ; for no sooner was the Christian Church delivered from Persecution, and began to attain a firm Establishment, than we see these noble and beneficent Principles reduced to Practice, and the whole World abound with their Works of Mercy and Charity.

ALONG with their Churches, we see those good and holy Men erecting Houses of Refuge for every Kind of Distress. They provided Hospitals to receive Orphans, and to edu-

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may observe by the bye, was so common a Practice throughout the Roman Empire, that it was a ready Excuse with such as wanted to buy Poison of the Apothecaries, that it was for the use of some Person, who wished to deliver himself from the Pains of a lingering Disease ; as the usual Pretence now is to destroy Vermin. See a remarkable Instance of this Sort in APULEIUS, *Metam. Lib. x.* See also on the above Subject, FLEURY'S *Mœurs des Chrétiens*, c. xl.

cate young exposed Children: To accommodate and relieve the Sick and Wounded: To entertain and lodge poor Travellers and Strangers: To afford a comfortable Retreat to indigent and helpless Old Age; and for the Relief of unavoidable Penury and Want *.

THE providing, the maintaining, and establishing these, takes up a great Part of the Ecclesiastical Laws of the first Christians; and their Regulations are as prudent, as their Contributions were liberal. These Retreats for the Helpless and Wretched were not suffered to be the Lurking-places of the Useless and the Idle.—It was an express Command of the Apostle's, that “if any would not work, neither should they eat †:” And it was for a long Time the Rule and Practice of the primitive Church, that every Man “should labour working with his own Hands,” and that not merely for his own Subsistence, but that “he might have to give to him that needed ‡.”

EVEN

* See FLEURY Mœurs des Chrétiens, c. xl. & Cod. de Sacros. Eccl. l. xix. c. 22.

† 2 Thess. iii. 10.

‡ Eph. iv. 29.—It may be observed here, that the Charity of the primitive Christians was so far from being indiscriminate or conducive to Sloth, that it was under the Christian Emperours that that famous Law was enacted to suppress the Nuisance of common Begging, which occurs in the COD. JUST. lib. xi. tit. 25. De Mendicantibus validis, viz.

“IMPERATORES GRATIANUS, VALENTINIANUS, & THEOD. ad SEVERUM, P. U.

“Cunctis, quos in publicum quæstum incerta mendicitas vocaverit, inspectis, exploretur in singulis, & integritas corporum & robur annorum: atque inertibus & absque ulla debilitate miserandis necessitas
“inferatur,

EVEN in After-times, when from an ill-directed Zeal, and mistaken Notions of Perfection, the Religious had begun to run into Cells and Solitudes, and to desert the more active Duties of Life, still they abhorred all Appearance of Sloth, and were sensible that their Devotion, however intense and abstracted, would be no Excuse for being idle and useless. They earned their Food with the Sweat of their Brows: They were for a long Time as exemplary for their excessive Labour as for their ardent Piety; and not content to subsist themselves, they afforded large Supplies to the Poor *.

THESE salutary Rules by Degrees grew into Disuse and Neglect. The Purity of the Christian Religion became sullied with human Inventions: Rude and barbarous Nations over-run the World: General Ignorance prevailed; Learning and Knowledge were extinguished; and Superstition ingrafted a thousand false Principles and unmeaning Observances upon true Religion. Then Monasteries, the Retreats of idle Devotees, rose on all Hands, and none

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were

“ inferatur, ut eorum quidem, quos tenet conditio servilis, proditor studiosus & diligens dominium consequatur: eorum vero, quos natalium sola libertas persequitur, colonatu perpetuo fulciatur, quisquis hujusmodi lenitudinem prodiderit ac probaverit: salva dominis in eos actione, qui vel latebram forte fugitivis vel mendicitatis sub eundem consilium præstiterunt.”—Vide etiam COD. THEODOSIANUM, lib. xiv. tit. 18. leg. 1.

* St. AUGUSTIN tells us that the Asceticks of Egypt, for the Relief of the Poor, often sent whole Ship-loads of Alms, arising from their excessive Labour. Vid. De Mor. Eccles. i. c. lxvii. FLEURY Mœurs des Chrétiens, c. xl.

were esteemed religious that did not bury themselves in Cloisters. Yet even thus oppressed and obscured as it was, Christianity was still a Blessing to the World: The native Mildness of its benevolent Principles still continued to be felt: It restrained the Violence of the barbarous Ages, and, bad as they were, prevented them generally from being much worse. Even the Monasteries themselves had their Use: They yielded a safe Shelter to what little Learning was left in the World: They were frequently the Refuge of the Oppressed and Afflicted: And in the most inhospitable Times afforded a Retreat where the Poor were often plentifully relieved; where the weary Pilgrim and hungry Traveller were lodged and fed.

WHEN the Monasteries were suppressed in this Kingdom, and the other Abuses in the Church were reformed, the Legislature provided a more certain and solid Relief for the Poor; such as does Honour to the national Humanity, and gives the wretched Part of our Species here, what they never could obtain in any other Country—a legal Claim to Relief and Support. Whatever Imperfections may be found in our System of Poors Laws, or whatever Abuses may have crept into them, still it must be acknowledged that they are formed upon Principles no less prudent and just, than humane and benevolent, viz. That every one capable of working should be employed, and that he who is incapable should be assisted by the Community *.

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* See our System of Poors Laws vindicated, in a Manner that does no less Honour to the Humanity of the very ingenious and learned Writer,

I SHALL not now enter into a Detail of all our other charitable Establishments, too many of which are abused and perverted: But there is one Species of Charity for which the present Age is particularly distinguished, the raising Funds by voluntary Subscription for alleviating and removing the various Calamities of the Poor.—To restore the useful Labourer to his Strength; to reclaim the Vicious and Abandoned; to rescue Youth from the Contagion of Vice, and make them useful Members of Society; to save the deserted Infant from perishing, and to assist the friendless pregnant Mother; these are Institutions so excellent in themselves, and so beneficial to Society, that they demand the utmost Applause and Encouragement; and the many thousands of useful Poor, who, but for these, must have perished unpitied and unknown, are so many Petitioners at the Throne of Mercy in Behalf of their numerous and kind Benefactors.

BUT human Virtues must always bear some Marks of human Frailty. Our Charity is sometimes excited with more Zeal than Knowledge, and, however ardent and active, is too frequently capricious and inconstant. It burns indeed with a Flame never extinguished, but which changing its Direction as the Winds blow, gives neither steady Light nor uniform Heat. As our Eyes fall upon new Modes of Misery, or our Imaginations are struck with new
Descriptions

ter, than to that of the English Nation, in whose Defence it is offered, in "Observations on the more ancient Statutes, by the Honourable
"DAINES BARRINGTON, &c." pag. 480, & seq. 3d Edit. 1769, 4to.

Descriptions of Distress, we too often transfer our Beneficence, rather than enlarge it. To the intellectual Sight, that which is new is nearest, and that which is nearest is always greatest. New Plans of Charity rise up and obstruct the View of former Institutions. Those Evils that long have been known are little regarded. Competitor supplants Competitor: One Scheme succeeds to another: All public Works of Mercy have their Patrons and their Rivals, and Piety itself feels the Influence of Fashion.

It is not therefore to be inferred that the Principles of Religion have lost their Force, or that the Teachers of Religion are less loved and honoured, when we find that the annual Contributions to that Institution which we now meet to celebrate and promote, have for some Time rather annually declined. Charity has not forsaken us; she is visiting some other Part of the Community. She has however left her Work imperfect; it is therefore not unreasonable to solicit her Return, and to hope she will not leave us for others, as we do not wish she should leave others for us.

THERE perhaps never was a Time when the parochial Clergy could with greater Propriety call upon the public Compassion for Relief than now, when Success of War and Prosperity of Commerce have filled the Nation with Exuberance of Riches, which the Clergy, and the Clergy alone, are doomed to behold without partaking them. To those who are at Liberty to pursue secular Employments,
the

the Means of Gain are so much multiplied that every Hand is stretched out with Eagerness, and scarce any returns empty. But the Clergy have no Power of extending their Circuit of Operation, and are therefore the only Men whom Skill and Diligence cannot make rich; and it is the great Axiom of Charity, that he must be helped by others who cannot help himself.

I HOPE it is without Envy, but it cannot be wholly without Pain, that those, who are appointed to preserve by their Doctrine the Peace of the present World, and promote the Happiness of the next, find their Profession and Employment hourly sinking into that Contempt which Poverty must always suffer where the great Contest is for Riches; and see their Order falling visibly below that Mediocrity of Condition necessary to support the Dignity of Instruction, to facilitate the Means of Knowledge, and supply the proper Leisure for Enquiry.

IF the parochial Clergy grew poor only by Comparison, if they thought themselves declining only because they saw others advancing, though even this would be grievous, it however might be borne. But the Decline of clerical Revenues is not imaginary but real. The Price of every Thing convenient, of every Thing necessary, increases by such Degrees, as nothing but Experience could make credible. This Increase of Price is not perhaps a political Evil, because it is the natural Effect of increasing Wealth; but an Evil it is, overwhelming and resistless to those whose Wealth is not increased:

creased: And that the Provision for the parochial Clergy has received no proportionate Augmentation is uncontrovertably apparent, and universally confessed.

It is not however: for ourselves that we implore the Continuance of national Benevolence. The Station in which we are placed we shall honestly and vigorously endeavour to preserve; and that Influence which we cannot claim by any Splendor of external Advantages, we humbly, yet confidently hope to obtain and ensure by Precept and Example, by Diligence of Study and Holiness of Life. But we wish, and, I trust, shall not wish in vain, to be delivered from those Terrors and Solitudes that disturb our Minds when in Age or Sickness we see our Wives and Children left to sink into hopeless Poverty, and those Temptations to which hopeless Poverty must always be exposed.

THE End of this Institution is to procure to the Widows of the Clergy an humble Subsistence, and to make their Children useful to Society by manual Employments. Whatever Charity has contributed has been faithfully employed and publicly declared. No Fraud or Collusion have been discovered, or can be suspected. Nothing given to the Society sinks out of Sight, or is wasted without Effect: And an Institution so designed and so administered, surely well deserves Regard. Relief is now solicited for those, who have had once more flattering Prospects; who have many of them relieved the Distresses of others, and no more expected to be the Objects of Charity; than they to whose
Com-

Compassion they are now compelled to have Recourse. Among them are the Widows and the Orphans of many a worthy Man, whose modest Merit passed unnoticed through the World: Who in some remote Obscurity was overlooked and neglected; and, while he laboured to save the Souls of others, eat himself the Bread of Carefulness, and could make no Provision for his Family. Let us hasten to relieve their Sorrows, and help to wipe away their Tears. Let us imitate the tender Mercies of him, WHO GIVETH LIBERALLY, AND UPBRAIDETH NOT *: Who professes to be the FATHER OF THE FATHERLESS, AND TO DEFEND THE CAUSE OF THE WIDOWS †.

* James i. 5.

† Psal. lxxviii. 5.

A LIST of the annual Amount of the CONTRIBUTIONS, commencing with that of 1721, in order to shew the gradual Increase and Decline of this CHARITY: Which it is humbly hoped may once more recover the Favour of the PUBLIC, so as to answer the Wants of those, whom it was intended to relieve.

	l.	s.	d.			l.	s.	d.
1721 —	330	16	0		1746 —	922	10	0
1722 —	328	16	0		1747 —	1062	2	0
1723 —	382	6	0		1748 —	916	6	6
1724 —	566	10	0		1749 —	985	12	6
1725 —	630	5	0		1750 —	1134	14	0
1726 —	575	4	0		1751 —	1167	19	0
1727 —	655	0	0		1752 —	1101	18	6
1728 —	579	17	9		1753 —	1063	2	6
1729 —	523	6	11		1754 —	976	8	2
1730 —	722	6	4		1755 —	1096	3	6
1731 —	840	1	0		1756 —	973	18	3
1732 —	951	1	3		1757 —	912	7	6
1733 —	909	6	0		1758 —	1081	18	7
1734 —	1000	3	0		1759 —	1163	9	9
1735 —	850	5	3		1760 —	1122	8	9
1736 —	837	7	0		1761 —	1096	15	0
1737 —	856	9	7		1762 —	836	13	9
1738 —	935	2	7		1763 —	1224	14	0
1739 —	912	11	3		1764 —	1009	2	9
1740 —	784	1	6		1765 —	1207	11	10
1741 —	834	2	0		1766 —	1149	6	5
1742 —	866	6	2		1767 —	902	19	5
1743 —	819	0	0		1768 —	935	6	11
1744 —	848	16	9		1769 —	803	1	6
1745 —	1044	0	0					

The Corporation have for their Object, to afford some Relief to such of the Widows and Orphans of the Clergy as are left destitute: As to the Money collected on the present Occasion, it is all disposed of by the Stewards within the Year, in placing out the Children of poor Clergymen Apprentices: Whereby Fifty were provided for in the Course of the last Year.



